

cisely the Correct Stand: I have sympathized with you
in view of the difficulty of your doing so. — To my own
mind, the train of thought I have traced out in the forth coming
article, opens the first Clear light I have been able to
get hold of, in respect to it, since the rec^d of your Letter. I
lose no time to tell you so: tho' I cannot say whether you
will find any new light in it. — The Course You take will
probably be the decisive one, not only as respects N. England
but the Country at large: for the same tendencies — of both
sorts ^(i.e. perverted orthodox and anti orthodox) — exist every where: & the fate of the battle in N. E.
decides, in all probability, the fate of the whole nation. May
the Lord direct & strengthen you. — Your brother. W. Goodell

P.S. If the orthodox and the heterodox in Mass. have to form separate
Societies, the same course will probably be taken through the whole Count
and abolitionism will probably become secondary to a sectarian

Rev. Amos A. Phelps.

Boston



Made to Morning Street

Controversy, which (if the "Orthodox" of the Country continue as unwise
as those of N. England) will be far from resulting to the honor & benefit
of sound theology. — Whereas, if the Splittan be prevented, & the
Abolition effort conducted on ultra grounds in other words on the very
principles dictated by thorough going orthodoxy. ^{the case will be otherwise} Who does not see that if
"Orthodox" principles are successfully applied to Slave holders they ought to
be successfully applied to all other sinners? And will it be a misfortune
if S. J. May and other Unitarians assist & witness the experiment? Oh how
it grieves me to see the "Orthodox" so blind as to lose the opportunity put
into their hands to demonstrate (without any trickery) the power of
their own principles! [You will apprehend my meaning better, after
reading my forth coming article.] The Orthodox, as Garrison justly
observes, are a majority of the Committees & Lecturers, & all they have to
do is to keep up the high standards of Abolition "Measures" & principles, regu-
red by the principles of their own proper orthodoxy. W. G.

Others! for us! If our orthodoxy is to
be identified with a lower class
line of Abolitionism, which through
abolition is cast off to the
heretics & infidels! Shame!

Oppressed with reflections like these, I took my pen in hand, the other day & began to put my thoughts on paper. Ere I was aware I had written 16 pages foolscap (about 4 newspaper columns) when Pres. Green came in, & the conversation falling on the same topic, I read him what I had written. It struck his mind so forcibly that it ought to appear speedily in my paper, that I concluded to finish it in season for the next number (15th Nov) but before I finished, it had swelled in my hands to 7 or 8 newspaper columns. What I have added Pres. Green has not seen, but it is in the hands of the printer. Pres. Green was anxious that the article (so far as he heard it) should be extensively circulated in N. England without delay, & expressed a strong ~~hope~~^{wish} that it would reach you before any new measures for re-organizing are definitely settled; in the hope that the necessity of a division might be averted; or, if not, that there should be no defect in the new movement which should waive or compromise the points most essential (under existing circumstances) to the cause we are engaged in promoting. — You will see the article soon & judge of it, for yourself. — I can hardly give you a correct analysis of its contents. — The object was, to expose the errors of Mr. Garrison on the one hand, & of the Clerical Appeal & N. E. Spectator (which are so rapidly lowering down the Standard of Abolition effort) on the other. — I have endeavored to sketch a brief outline of N. England Orthodoxy, in order to see whether Abolitionism must needs ~~be put down~~ undertake a Crusade against it! — The expose, if I mistake not, exhibits a remarkable affinity between ~~high-toned~~ "orthodoxy" & high-toned abolitionism. This gives an opportunity to show that Consistent "orthodoxy" cannot lower down the present Anti Slavery Measures, placing the proffered orthodox who demand such a lowering down, ~~in a ridiculous attitude~~. It also exposes the folly of hoping to promote thorough going abolitionism, by running a tilt against N. England "Orthodoxy". — The inconsistency, as well as Sectarian bigotry of the late Numbers of the Liberator, I think will be seen to be a fair inference. — The new notion of Mr. Garrison that the "law" is no longer the Standard of obedience, under the Gospel is shown to be subversive of the first principles of ultra Abolitionism. — Finally the "orthodoxy" of the proffered "orthodox" Anti Abolitionists of N. England is shown to be merely nominal & illusory. — The conclusion of the whole matter is that ~~the~~ "orthodox" who do not mean to renounce Orthodoxy, must not go with the American Union & the Clerical Appeal. — Also that thorough going Abolitionists, who do not mean to renounce their Abolitionism, must steer clear of Mr. Garrison's new doctrine of being "delivered" from the obligations of a divine law. J. G. Whittier's advice to defer a new organization till the Annual meeting is seconded: — Also, that if a division takes place, the New Society should not be denounced, if it keeps up the Standard. — That the "Orthodox" Society will be bound by its "orthodoxy" to raise instead of depressing the Standard of Anti Slavery "denunciation" having no "heresy" to prevent them. — &c. &c. — Please pardon my "egotism" in giving you this long recapitulation. I am more and more impressed with the importance of your taking pre

of your Reply cannot be relinquished, nor even waived, without giving the enemy an advantage we can never again wrest out of their hands—

But now for the other side of the story. The picture you present is indeed a frightful one: & from what has reached me thro' other sources entitled to the highest credit, I cannot feel myself at liberty to consider it, wholly, an imaginary one. It is just what might have been anticipated from the course ^{so} unwisely & wickedly taken by the Anti Abolition leaders of the Orthodox Congregational Denomination in N. England. — Several recent numbers of the Liberator have, to some extent, conveyed to my own mind a similar picture, & I have not been unwatchful of indications of that sort, previous to the rec^d. of your Letter (as you will perhaps have noticed by the closing part of my remarks ^{on the Clerical appeal,} Sept 12. if they met your eye, (for I noticed that M. Garrison, notwithstanding his usual impartiality in copying, omitted to present the paragraph to his readers.) — I hope ^{however that} M. Garrison would take the hint then given him, & that he would see the impropriety of making his "Liberator" the vehicle of attack upon "evangelical" religion & "Orthodoxy." — Nothing, in my view, could be more reprehensible than for the N. E. Spectator to take a course directly calculated to goad him into it: but he (W. G.) ought to have known better, ^{than to have been caught by it,} especially at such a crisis. The editorial in his last, headed "Our Course" seems however to disclaim the intention of taking such a course as has been attributed to him. I cannot think he sees clearly how "Sectarian" a course he is taking — & as to "orthodoxy" I doubt very much whether he knows what he is running a tilt against. He seems to have identified it with those arch "heretics" Hubbard Winslow, Jos. Tracy, & the founders of the "Am. Union"! He probably concludes "Orthodoxy" must be the very antipodes of Abolitionism, forgetting that such authorities are not to be trusted. — What chokes me the worst is his newly broached Antinomianism: I must tell, if the Liberator is to be crammed with such proslavery ethics as that! And come what will, an Abolition crusade against "Orthodoxy" must not & shall not go on, unrebuked, if God my Saviour gives me a brain to think and a hand to write. Heaven forbid! In such a crisis, if it must come, friend Garrison will not find me "keeping still" — any more than when the "heretical" ^{proadically} conservatives of "Orthodoxy" are passing Clerical gaglaws against Abolitionists. The Cause of Abolition, not less than the Cause of what I deem to be Scriptural theology, forbids my silence. (tho' it is difficult to say all that ought to be said, in a distinctively Abolition paper). —

Dear Bro. Phelps.

read it



Wm Goodell.

Utica, Saturday Nov. 14. 1837.

I have marked this letter private - not wishing it to appear in public - or be bandied about every where. - But, you are not prohibited from showing it, at your discretion, to such of our friends as you may think proper. W.G.

82 I am much obliged to you for your highly important tho' astounding Letter of 20th Oct. which should have been answered sooner, but for the fear of giving you wrong advice; - & which has not been without its influence on me, tho' I have ^{not} literally complied with your request to "Keep still". - The truth is, I have felt & do still feel that the Cause is in imminent danger from the false doctrines asserted or implied in the "Clerical Appeals" Nos. 1. 2 & 3. - We, at least, in this region, are over the dam, beyond remedy, if they should get foothold - particularly the ^{as held by Leonard Bacon & Mrs. Fitch & Towne.} claim of pastoral Supremacy, which presents the grand obstacle, & almost the ^{only} one, to our progress in this region, where even Alvan Stewart & Herret Smith are the great troublemakers, because they "teach the people" without the "pastors" consent: & where even such men, (to say nothing of minor lecturers,) are hardly able to stem the current, & keep their noses above water, amid the organized opposition to their labors. - Had it not been for your masterly reply to the 1st Appeal, its circulation in this region by the N.Y. Obs. & especially by the N.Y. Evangelist, & backed up by the Editor's endorsement - would have shut up the ground against us in the Empire State almost as effectually as tho' we were under the gag laws of Georgia: - for if the people will only submit to such ^{claims} ~~doctrines~~, the ministers must be more or less than men, not to enforce them. - & you know, very well that but a small portion of our ministers in this State are yet with us - and those that are, dare not open their pulpits, (or do not think it advisable for them to do so,) without the assent of their Anti Abolition brethren in the ministry. - Therefore, I could not "be still", & we all have abundant reason to thank God that you were not "still" when you wrote that reply, which all your friends, this way, consider your Masterpiece, (not forgetting nor undervaluing your Lectures.) and nothing I can conceive of, could have been of more permanent & substantial benefit to our Cause, as well as to the Christian Ministry itself, which is in danger of falling under disgrace from becoming associated with such preposterous & unreasonable claims. - From the ground you took in that reply I trust you will never recede, & the difficulty in the way of your joining in such an organization as you describe, has appeared to me to consist, very much, in the fact that you would have to go into the work with men who are tenacious of those views, & perhaps desire a new organization chiefly for that reason. Depend upon it, the principles